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THE INDEPENDENT METHODIST WEEKLY +

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See page 324, "Swiss Easter in War Ti

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A Letter to French Protestants

KARL BARTH

I know you are still able and willing to see through the terrible fog of a confusion between the Word of God and the language of brutal facts, just as in Germany itself I know people who have shown to this day the capacity and will to see through this confusion. I take it for granted that among your Roman Catholic brethren too, and also among the true heirs of the Revolution of 1789, there are not lacking those who have refused to be seduced by the false lure of the German realism of 1933. But to you, at least, the sharers of my own faith, I can press home the proposition that in regard to the grounds, the necessity, and the right of the war against Hitler,—even though it is at the moment not your war, but is being waged by others in the Channel, over London, in Egypt (and who knows where tomorrow?), —for you too nothing has changed, nothing at all. National Socialism itself, with its lies and cruelties, its arbitrary justice, its persecution of the Jews and concentration camps, its attacks upon, and poisoning of, the Christian church, its fundamental denial of freedom and consequently of responsibility for thought and speech, its conscious and wicked repudiation of spiritual values—National Socialism as the "Revolution of Nihilism" has not changed, even in the smallest particular. It has only proved itself to be more efficient in war than we thought, and become more powerful than we wished. It has only conquered a certain number of nations, including your own, just as it first conquered the German nation, the most unfortunate of all. It has merely won a further opportunity of applying its methods in Poland, Norway, and Holland, and it seems probable that France too will quickly have the chance, if it has not had it already, of learning what they are.

Do you know what it is that at the present time exercises the minds of Christians in Germany belonging to the Confessional Church more than the whole war? It is the putting to death, on medical grounds, of certain "incurably" sick persons, carried out as a system on a large scale and made immune from criticism by the power of the police. Rumor has it that up to the present there have been 80,000 victims of this system. This is Hitler. To withstand this Hitler, when after mastering his own people he began to hurl himself against other nations and countries, was the clear purpose with which England and France in the autumn of 1939, after long hesitation, entered into the war. The fact that since then things have gone so extraordinarily well for Hitler and so badly for his opponents, that he has found in Europe and Asia allies among those who by their own nature were bound sooner or later to become such, that today he exalts himself like a god to force a new order of his own making upon the whole world, all this is no reason whatever for abandoning that purpose. For you also, even though you are at present no longer actually at war, all this is no reason for being untrue to that purpose. You must at least in your inmost heart be with those Frenchmen who have decided, and who have the opportunity of giving effect to the decision, to continue to carry on the war of the France of 1939. National Socialism is the same terrible, but at the same time inwardly empty and in the last resort utterly unreal, product of the underworld that it always has been. "One word shall quickly slay it," is as true today as yesterday. You, dear friends, can in fact remain neutral in this conflict no more today than yesterday.

If I have been well informed and understand the matter rightly, there is much talk in Christian circles in the France of today about the humility with which one ought to acknowledge and accept the "total defeat" as a divine judgment. And further, about the penitence which is now necessary. And again, about a sorrowful silence in which one must address oneself to the modest tasks which still remain, or are beginning to emerge, under the provisional arrangements of the armistice. Much talk also about prayer, about preaching Christ crucified, about creating, preserving, and encouraging a new public spirit, as the only possible way for you to cooperate today in matters which are the common concern of the Christian church and the legal state. I understand all this, and I am doing my best to understand it with sympathy and trust. For I am a little disturbed by the fact that I seem to have heard all this before; that is to say, in the Germany after 1933, when she was overrun by National Socialism. At that time and in Germany it implied a retreat of Christianity from responsibility in ecclesiastical and political spheres to the inner sphere of a religious attitude which, in order to maintain itself, no longer concerned itself with, or at least was not willing to fight and suffer for, the right form of the church, let alone that of the state. At that time and in Germany, all this meant the sanctioning of National Socialism by a rightly or, it may be, wrongly interpreted Lutheranism. Be perfectly clear that the demonic power of National Socialism of which you have now had experience yourselves, at any rate passively, is connected with the fact that Christianity in Germany did thus retreat. By recalling what took place in the church struggle in Germany I certainly do not mean to say that those who today in France use the language of which I have spoken are already involved in this retreat. I only want to say that the promulgation of these sentiments, however well intentioned and relatively justified in the beginning, might be the first step in such a retreat, in which the church would play directly into the hands of the arch-enemy, and in any case, of National Socialism. You will see to it that this does not happen.

Humility is an excellent thing. There is certainly no occasion for pride and, if we have been proud in the past, we have during the last half-year suffered a rude blow in the face. I am, however, troubled about the relation of this sudden emphasis on penitence both to the policy of the Vichy Government and to the apathy into which, if I am rightly informed, the great mass of your people has now sunk in the face of these fateful events. Is it not almost too much of an accommodation to the spirit of the times to fasten on humility as the preacher's theme today? But let that be as it may. Let us only be sure that, if we preach about humility, it a humility before God of which we speaking, and not a humility before fa and circumstances, before powers and dom ions, before men and human authoriti Humility before God can have nothing to with resignation, nor with a stunned pe fication before a destiny which we must r ognize, at any rate for the time being, to in a certain sense unalterable. If we we to give way to this, we should have s rendered our faith and the enemy wou already have triumphed over us. The sec of Hitler's being is that he knows how produce this petrification all around hi Any true Christian preaching of humility France today must keep far away from t kind of stupefaction.

It follows, if we are thinking of humil before God, that there can be no talk "total defeat." Has not the idea too ma painful associations with the "total" p poses and claims of our adversary? He have we Christians come to apply the wo "total" to anything but God's omnipote grace? When and how can a human defe become "total," unless Christians involv in it were to lose their faith in the omni tent grace of God, and with it their inwa joy and the courage to bear their Christi witness? It is that must never be allowed happen.

It follows, if we are thinking of humil before God, that the acknowledgment a acceptance of God's judgment will certai not mean that we shall grow weary a allow ourselves to become confused abo what we previously recognized to be Go commandment and will, and tried to ca out in obedience to Him. God's judgmen directed not against our obedience, against the endless disobedience with wh we have again and again overlaid our li bit of obedience. If God has judged us, has been gracious to us; He has not judging us cast us out into a self-cho neutrality, but given us a new beginn and encouraged us to a purer obedienc

It follows that the repentance which needed will not be limited to an unfruit merely general, submissiveness or a pas regret for faults committed in the past; less will it find expression in forms of newal and innovation which will in help the old Adam to even greater trium But true repentance (in regard, for exam to liberty, equality, and fraternity) will m us wholly in earnest where formerly we w light-minded, joyful where we were sk cal, strong where we were weak and sl Repentance will lead us to watch and to sleep; it will guide our steps to life not to death.

It follows that silence, which has certa much to commend it, will not be a mour silence, but the natural and fruitful restraint of those who have privately much to do to indulge freely in talk.

It follows that prayer will not lea away from political thought and action modest but definite kind, but will rather us directly into purposeful conflict.

It follows that the new public spirit be not only a goal, not only the subje all kinds of teaching, pastoral work, and cussion, but, above all and at once, a b ning—the spirit of a Christian repudiatio defeat, the spirit of a Christian approac a new and better resistance, the spirit o Christian hope which is not disposed to

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+ THE INDEPENDENT METHODIST WEEKLY +

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The Futility of Prayer

MARK R. SHAW

he futility of prayer! A strange subject for a minister, a former missionary, to take for a theme for the ten period!

arely in this confused and bewildered hour when intel- ual doubts and the multiplicity of things and interests e, for millions, crowded prayer almost completely out heir daily schedule, our distraught people need to be inded of their great privilege of personal communion God and to hear with renewed emphasis:

> "More things are wrought by prayer
> Than this world dreams of."

ed, I am fully aware that there is no more timely ne than this for those who have forgotten to pray.

t for the multitudes who have not given up prayer, "pray" more or less regularly both in private and in lic worship, I am increasingly convinced that there is more timely subject than "The Futility of Prayer"! ayers, even those most noble in thought and beautiful hraseology, are futile to the degree that we say them lessly or superficially. Oftentimes, when leading the gregation into the Lord's Prayer at the close of the oral prayer, I have used the phrase "and this we ask he name of Him who taught us to say when we : Our Father who art in heaven, . . ." But one Sunday ning either my mind wandered momentarily or my ue slipped. Or perhaps God was answering my own ion, that He "speak through me the words of eternal " in a manner that I had not quite foreseen; for I said d this we ask in the name of Him who taught us to when we say." For a split second I was confused, arrassed; I felt that I had carelessly jumbled my ds right in the midst of the sacred worship service! n quickly there flashed into my mind the thought that aps I had spoken more truly than I knew, that perhaps s did intend that we should really pray when we use words, instead of just mumbling them through as we it say the a-b-c's.

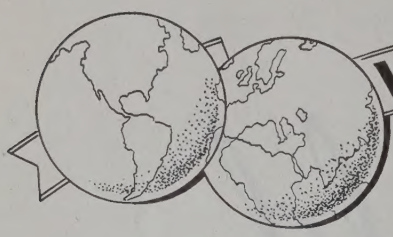
> "Thy kingdom come,
> Thy will be done,
> On earth as it is in heaven."

As usual I was saying the familiar words, but somehow they had a new and deeper significance.

Next Sunday millions of lips will say those words. How many minds will earnestly dwell upon their profound implications? What do we mean by the kingdom? How much brain fatigue have we experienced this Lenten season in trying to answer the question "What is God's will for me, for my church, for the world?" How definite is the picture we hold before our mind when we say "Thy kingdom"? Have we spent more time with the funnies, or at bridge, than we have with a good solid book that would shed new light upon that question? Is it not, indeed, one of the greatest ironies—and one of the greatest tragedies—of history that the very words that Jesus suggested to His disciples as a thought for vital prayer, just after He had admonished them to "use not vain repetitions," have themselves become through the years, with millions of so-called Christians, a medium for just such "vain repetitions"? "Our prayers must mean something to us," said Maltbie Babcock, "if they are to mean anything to God."

Again, prayers are futile to the extent that they do not express our own deep convictions, that we do not implement them by our whole lives. Not long ago at the national gathering of a great denomination I listened to an eloquent presentation of foreign missions. Then the chairman closed with an impassioned and soul-stirring prayer that the redemptive gospel of Jesus Christ might be made known to suffering mankind the world around. (The benevolence giving of the church had suffered a decline.) But after pronouncing the benediction, hardly had he reached the chapel steps before lighting his cigaret, thus by his example giving his endorsement to a narcotic habit that takes from the American people some $3,000,000,000 annually, or more than six times as much as is contributed for all church purposes, and some 150 times as much as is given by "Christian America" for all foreign missions! How many local church programs are suffering for lack of funds for equipment, or trained leadership in

(Continued on page 333)



WORLD'S GREATEST SERMONS

Parting Words

JAMES MARTINEAU

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.—John 14:27.

This is a strange benediction to proceed from the Man of Sorrows, at the dreariest moment of His life; strange at least to those who look only to His outward career, His incessant contact with misery and sin, His absolute solitude of purpose, His lot stricken with sadness ever new from the temptation to the cross; but not strange perhaps to those who heard the deep and quiet tones in which this oracle of promise went forth—the divinest music from the center of the darkest fate. He was on the bosom of the beloved disciple and in the midst of those who should have cheered Him in that hour with such comfort as fidelity can always offer, but who, failing in their duty to His griefs, found the sadness creep upon themselves; while He, seeking to give peace to them, found it Himself profusely in the gift. It was not till He had finished this interview and effort of affection, and from the warmth of that evening meal and the flush of its deep converse they had issued into the chill and silent midnight air, not till the sanctity of moonlight (never to be seen by Him again) had invested Him, and coarse fatigue had sunk His disciples into sleep upon the grass, that, having none to comfort, He found anguish fall upon Himself. Deprived of the embrace of John, He flew to the bosom of the Father; and after a momentary strife, recovered in trust the serenity He had found in toil; and while His followers lie stretched in earthly slumber, He reaches a divine repose; while they, yielding to nature, gain neither strength nor courage for the morrow, He, through the vigils of agony, rises to that godlike power on which mockery and insult beat in vain, and which has made the cross—then the emblem of abjectness and guilt—the everlasting symbol of whatever is holy and sublime.

The peace of Christ, then, was the fruit of combined toil and trust; in the one case diffusing itself from the center of His active life, in the other from that of His passive emotions; enabling Him in the one case to do things tranquilly; in the other, to see things tranquilly. Two things only can make life go wrong and painfully with us; when we suffer or suspect misdirection and feebleness in the energies of love and duty within us, or in the providence of the world without us: bringing, in the one case, the lassitude of an unsatisfied and discordant nature; in the other, the melancholy of hopeless views. From these Christ delivers us by a summons to mingled toil and trust. And herein does His peace differ from that which "the world giveth"—that its prime essential is not ease, but strife; not self-indulgence, but self-sacrifice; not acquiescence in evil for the sake of quiet, but conflict with it for the sake of God; not, in short, a prudent accommodation of the mind to the world, but a resolute subjugation of the world to the best conceptions of the mind. Amply has the promise to leave behind Him such a peace been since fulfilled. It was fulfilled to the apostles who first received it; and has been realized again by a succession of faithful men to whom they h delivered it.

The word "peace" denotes the absence of jar and c flict; a condition free from the restlessness of fruit desire, the forebodings of anxiety, the stings of enm It may be destroyed by discordance between the lot w out and the mind within, where the human being is in obviously false position—an evil rare and usually s curative; or by a discordance wholly internal, amo the desires and affections themselves. The first impu of "the natural man" is to seek peace by mending external condition; to quiet desire by increase of ea to banish anxiety by increase of wealth; to guard agai hostility by making himself too strong for it; to bu up his life into a fortress of security and a palace of co fort, where he may softly lie, though tempests beat a rain descends. The spirit of Christianity casts away once this whole theory of peace; declares it the m chimerical of dreams; and proclaims it impossible e to make this kind of reconciliation between the soul a the life wherein it acts. Attempt to make all smooth a pleasant without, and you thereby create the most corr ing of anxieties, and stimulate the most insatiable appetites within. But let there be harmony within, let clamors of self drown the voice which is entitled authority there; let us set forth on the mission of di resolved to live for it alone, to close with every resista that obstructs it, and march through every peril that aw it; and in the consciousness of immortal power, the se of mortal ill will vanish; and the peace of God well-n extinguish the sufferings of the man.

This peace, so remote from torpor,—arising, ind from the intense action of the greatest of all ideas, th of duty, of immortality, of God,—fell, according to promise, on the first disciples. Not in vain did Jesus them in their sorrows that the Comforter would co nor falsely did He define this blessed visitant as spirit of truth"—the soul reverentially faithful to its c victions, and expressing clearly in action its highest as ings. Such peace had Stephen, when before the Sanhed that was striving to hush up the recent story of the cr he proclaimed aloud the sequel of the ascension; priests and elders arose and stopped their ears, and th him out to death; he had his peace; else how, if hea of divinest tranquillity had not opened to him revealed to him the proximity of Christ to God, how the stone struck his uncovered and uplifted head, co he have so calmly said, "Lord, lay not this sin to t charge"? Such peace had Paul—at least when he cease rebel against his noble nature, and became, instead the emissary of persecution, the ambassador of God. there ever a life of less ease and security, yet of m buoyant and rejoicing spirit than his? What weight he not cast aside, to run the race that was set be him? What tie of home or nation did he not break, he might join in one the whole family of God? For f

rs the scoff of synagogues and the outcast of his people, forgot the privations of the exile in the labors of the ssionary; flying from charges of sedition, he dissem- ted the principles of peace; persecuted from city to y, yet he created in each a center of pure worship and ristian civilization, and along the coasts of Asia, and onies of Macedonia, and citadels of Greece, dropped k after link of the great chain of truth that shall yet brace the world.

The peace of Christ, thus inherited by His disciples, and owing out of a living spirit of duty and of love, contrasts merely with guilty ease, but with that mere mechani- facility in blameless action which habit gives. There something faithless and ignoble in the very reasonings metimes employed to recommend virtuous habits. They urged upon us, because they smooth the way of right; are invited to them for the sake of ease. Adopted in h a temper, duty after all makes its bargain with lulgence, and is not yet pursued for its own sake and th the allegiance of a loving heart. Moreover, whoever a true conscience sees that there is a fallacy in this suasion; for whenever habits become mechanical, they se to satisfy the requirements of duty, the obligations which enlarge definitely with our powers, demanding undiminished tension of the will, and an ever-constant of the affections. It can never be that a soul which has heaven open to its view, which is stationed here, not nply to accommodate itself to the arrangement of this rld, but also to school itself for the spirit of another, intended to rest in mere automatic regularities. When mind is thrown into other scenes, and finds itself in society of the world invisible, suddenly introduced the heavenly wise and the sainted good—what peace it expect from mere dry tendencies to acts no longer icticable and blameless things now left behind? No; nust have that pure love which is nowhere a stranger, earth or heaven; that vital goodness of the affections ich adjusts itself at once to every scene where there ruth and holiness to venerate; that conscience, wakeful d devout, which enters with instant joy on any career duty and progress opened to its aspirations.

But the peace which Christ felt and bequeathed was result of trust, no less than toil. However immersed in ion and engaged in enterprises of conscience, every life its passive moments, when the operation is reversed, d power, instead of going from us, returns upon us; d the scenes of our existence present themselves to us as ects of speculation and emotion. Sometimes we are ced into quietude in pauses of exhaustion or of grief; etched upon the bed of pain, to hear the great world rmuring and rolling by; or lifted into the watch-tower solitude, to look over the vast plain of humanity, and m a height that covers it with silence observe its groups fting and traversing like spirits in a city of the dead. such times our peace must depend on the view under ich our faith or our fears may exhibit this mighty eld of the world"; on the forces of evil, of fortuity, or God, which we suppose to be secretly directing the nges on the scene, and calling up the brief apparition generation after generation. And so great and terrible is amount of evil, physical and moral, in the great com- nity of men; so vast the numbers sunk in barbarism, mpared with the few who more nobly represent our ture; so many and piercing (could we but hear them) cries of unpitied wretchedness that with every beat of pendulum wander unnoticed into the air; so dense the wds that are thrust together in the deepest recesses of want, and that crawl through the loathsome hives of sin, that only two men can look through the world without dismay: he, on the one hand, who suffering himself to be bewildered with momentary horror, and in the confusion of his emotions, to mistake what he sees for the moral chaos, turns his back in the despair of fatalism, crying, "Let us eat and drink, for tomorrow we die"; and he, on the other, who, with the discernment of a deeper wisdom, penetrates through the shell of evil to the kernel and the seed of good; who perceives in suffering and temptation the resistance which alone can render virtue manifest, and conscience great, and existence venerable; who recognizes, even in the gigantic growth of guilt, the grasp of infinite desires, and the perseverance of godlike capacities; who sees how soon, were God to take up His omnipotence, and snatch from His creature man the care of the world and the work of self-perfection, all that deforms might be swept away, and the meanest lifted through the interval that separates them from the noblest; and who therefore holds fast to the theory of hope, and the kindred duty of effort; takes shelter beneath the universal providence of God; and seeing time enough in His vast cycles for the growth and consummation of every blessing, can be patient as well as trust; can resign the selfish vanity of doing all things himself, and making a finish before he dies; and cheerfully give up his life to build up the mighty temple of human improvement, though no inscription mark it for glory, and it be as one of the hidden stones of the sanctuary, visible only to the eye of God. Such was the spirit and the faith which Jesus left, and in which His first disciples found their rest. Within the infinitude of the divine mercy, trouble did but fold them closer.

Between these two sources of Christian peace, virtuous toil and holy trust, there is an intimate connection. The desponding are generally the indolent and useless; not the tried and struggling, but speculators at a distance from the scene of things, and far from destitute of comforts themselves. Barren of the most blessed of human sympathies, strangers to the light that best gladdens the heart of man, they are without the materials of a bright and hopeful faith. But he who consecrates himself sees at once how God may sanctify the world; he whose mind is rich in the memory of moral victories will not easily believe the world a scene of moral defeats; nor was it ever known that one who, like Paul, labored for the good of man despaired of the benevolence of God.

Whoever, then, would have the peace of Christ, let him seek first the spirit of Christ. Let him not fret against the conditions which God assigns to his being, but reverently conform himself to them, and do and enjoy the good which they allow. Let him cast himself freely on the career to which the secret persuasion of duty points, without reservation of happiness or self; and in the exercise which its difficulties give to his understanding, its conflicts to his will, its humanities to his affections, he shall find that united action of his whole and best nature, that inward harmony, that moral order, which emancipates from the anxieties of self, and unconsciously yields the divinest repose. The shadows of darkest affliction cannot blot out the inner radiance of such a mind; the most tedious years move lightly and with briefest step across its history; for it is conscious of its immortality, and hastening to its heaven. And there shall its peace be consummated at length; its griefs transmuted into delicious retrospects; its affections fresh and ready for a new and nobler career; and its praise confessing that this final "peace of God" doth indeed "surpass its understanding."

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L. O. HARTMAN, Editor and Manager

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Dead—He Yet Speaks

It would be difficult indeed to describe the strange sensation one experiences in hearing the voice of the great poet Edwin Markham, whose death was noted in the HERALD of March 13, 1940, recite his epoch-making poem "The Man with the Hoe." And yet that is just the experience one may have through the miracle of phonograph recording.

Shortly before his death, Mr. Markham, "America's best-loved poet, incarnation of the social conscience," consented to recite not only his greatest poem but also a number of his other verses for Timely Records, Inc. These records*—numbered 1000, 1001, and 1002—in the vibrant voice of the poet himself bring to us "Lincoln, the Man of the People" (selected from among two hundred poems on Lincoln submitted in connection with the dedication of the Lincoln Memorial in Washington, D. C., and read by Mr. Markham himself on that occasion), "Duty," "Outwitted," "Victory in Defeat," "The Joy of the Hills," "A Prayer," and seven other poems, besides "The Man with the Hoe," which has been called "the battle-cry of the next thousand years." The records, with a brochure on Edwin Markham prepared by his son, Virgil Markham, are now available in a beautifully bound album. Every lover of poetry should own the set.

Professor William L. Stidger, biographer and long-time friend of Edwin Markham, is now using these records to illustrate effective public speaking before his classes at Boston University School of Theology. All ministers would find the records valuable as studies enunciation and emphasis.

*EDWIN MARKHAM, "'The Man with the Hoe' and Other Poems." Three 12-inch discs in special Timely Album Set 4-M. Timely Records, Inc., 1600 Broadway, New York City. Price, $6.50, postpaid.

Arrested!

Sudden and startling vindication of the positi taken by ZIONS HERALD in its editorial "What Are t Facts?," dated Wednesday of last week, came on t following day in the form of a United Press dispat from Tokyo which brought the news that fifte American and British women missionaries had be arrested by the Japanese Government General Korea. They were charged with being engaged an anti-war campaign and with describing Japa activities in China as "an aggressive and imperialis war." The HERALD editorial defended the action of t Division of Foreign Missions of the Board of Missic and Church Extension of The Methodist Church ordering all its missionaries in Japan and Korea leave their fields, against the contention of an inter nominational journal that the board was mainly inf enced in its decision by "power politics" and the int ests of "Western imperialism."

A question, by the way, has been raised by one our subscribers concerning the identity of the "int denominational journal." In a letter to the editor, R J. I. Bartholomew, a highly respected member of t New England Southern Conference, says:

> I wonder if in your editorial "What Are the Facts?" you refer to *The Christian Century*. Years ago that publication had an editorial dealing with some Methodist action that was so unfair and so manifestly the product of prejudice that I concluded it was useless to look to that paper for any just treatment of our church. Recently when we were discussing unification the *Century* gave us an ugly dig because we were including only Methodists. A few years ago a *Century* editorial made an attack upon one of the best and most useful men of our church, Clarence True Wilson, the executive secretary of our Board of Temperance, Prohibition, and Public Morals. Dr. Wilson was a personal friend of mine and the attack, without giving one fact to support it, was so violent and vitriolic that I learned from experience the meaning of the term "righteous indignation." The editorial closed with a nasty fling at the president of that board, the sainted Bishop McDowell.
>
> Now, if you did refer to *The Christian Century*, would it not be well to state that fact? Also would it not be well to warn the many Methodists who read that paper not to take anything seriously which it may say about Methodism? I full recognize the many fine features of that publication, but there must be someone on the editorial staff who could be eliminated without serious loss to the public or to *The Christian Century's* reputation for candor.

Yes, we did refer to *The Christian Century*. Fr the foregoing letter and inquiries from other sourc we gather the term "mid-Western interdenomi tional journal" is an insufficient identification.

What has the *Century* to say now, in the face these arrests in Korea and the sinister shadow a concentration camp in the offing? Possibly t paper is complacently willing to give these missic aries the opportunity to become martyrs, though have reason to believe that the missionaries themsel are in the mood to cry for American help.

STAY-AT-HOME CLUB

What this country needs is a little more wholesome ome life. We are a nation of joiners. A man or oman is scarcely regarded as respectable today unless or she belongs to at least half a dozen organiza- ons. When any issue or problem presents itself to the erage American, his first impulse is not to think it rough, but to organize for its promotion or solu- on. As a working motto, "Put it across" has taken e place of "God bless our home." We are "out" here, ere, and everywhere in a fever of activity when we ght to be at home. Yes, we Americans have become nation of joiners and gadabouts. Where two or three e gathered together in these days, it is not to pray t to organize. We propose a Stay-at-Home Club— constitution, no by-laws, no officers, no fees, no cir- lar letters, no "regular meetings," no rallies, no con- ntions, no fund-raising, no purpose except to regain r own souls and the souls of our children.

Unless one stops to think about it, one can scarcely lize the extent to which the mania for organization s taken hold of the American people. Clubs, cieties, associations, boards, movements, and their mands upon the time and energy of their members, ve multiplied so amazingly that men and women in ces of leadership can scarcely find time to eat. deed, frequently their meals resolve themselves into mmittee meetings between bites. Oh, yes, they are , or nearly all, "good causes." A man is impressed th the importance of world peace. It must be organ- d. How many peace societies have we today? ould fifty cover the case? Another wants more igion. He becomes a higher-lifer and organizer for t end. We organize labor, we organize capital, we ganize literature, we organize travel, we organize ture, we organize history, philosophy, science— rything. We organize parents, we organize chil- n, we organize black men, we organize white men, d then we organize just plain men and just plain men. Add to organization propaganda, and life comes almost intolerable. Each organization is lous to publicize its cause. Each is apparently aware that there is any other organization besides lf in existence on the earth. Pity the poor legisla- s, the poor preachers, the poor editors!

n the church the situation is becoming nothing less n tragic; for the church is the symbol of human lift, and every man or woman, or group of men or men, sponsoring a society or a movement sees the portance of "working through the church" in ler to promote some cherished cause. Why does the nister look so sad on Sunday morning when he es to make the announcements and to call atten- n to the meetings of the week? His membership is organized to death. Wheels within wheels! He has, we will say, two hundred members, and when he attends the meetings of the various church organizations he sees always the same faces in new places. The pressure is applied to the minister by the crusaders something after this fashion: "Don't you believe in saving boys? Well, then, organize them into my club." "Don't you believe in holding young people, giving the women something to do, enlisting the men?" The pastor of course believes in all these things, for he is in Christian work. But he does not believe in overduplication, or in organizing every good impulse that comes along to the detriment of the larger purposes of organized Christianity. He probably could achieve better results and preach to larger congregations if in his parish there were fewer meetings and better homes.

Save the American home! Here is a worthy object for those with an itch for crusading. It is not in the great cities alone that the vitality of the American people is being sapped by overorganization and the multiplicity of meetings. In rural sections also, dances, automobile trips, movie parties, are organized to take young and old out of the home. A furniture manufacturer is authority for the statement that present-day Americans, relatively speaking, are buying less furniture than did their fathers, because men and women of today are spending but little time in their homes and therefore need only a room or two, a few chairs, and a "breakfast nook."

Let us begin to organize Stay-at-Home Clubs from the Atlantic to the Pacific. As we have pointed out, little or no personnel or machinery will be required to inaugurate these clubs or keep them going. We do, however, propose a few simple rules to be observed:

1. Every member shall stay at home at least three evenings a week.
2. Part of each of these stay-at-home evenings shall be given to the cultivation of acquaintance within the family.
3. Each day shall begin and end with a period of personal communion with God.
4. During each of the stay-at-home evenings, each member of the family shall read a few chapters from some good solid book, or, better still, one member shall read aloud to the whole family.
5. Music shall have a place in the evening's program—radio or phonograph classics or a "sing together."

Other activities could be suggested, but the main point to be stressed is the development of a home

atmosphere and the cultivation of friendship and mutual understanding in the family, and of the other higher values of life. Possibly, if several million Stay-at-Home Clubs could be organized in the United States, there would be less need of the thousand and one other organizations, cultural, reform, and philanthropic, which are at present almost suffocating American life.

Facts Direct from the Field

That our readers may get a missionary point of view on the question of the recall of missionaries from Japan and Korea, we gladly give space to the following letter just received from Rev. William E. Shaw, who writes from Lima, Ohio, under date of March 28:

> Your timely editorial "What Are the Facts?" in the current issue of ZIONS HERALD prompts me to present a few facts as a Methodist missionary who, after nearly twenty years in Korea, left the field last month as a protest against participation in a State-controlled church. My conscience would not let me work within it, and we Methodists, who have always worked within the church, had, under present conditions, no way to work on the outside of the church.
>
> There are only two conditions under which an evangelistic missionary can remain in the land of Korea (which, as all of your readers doubtless know, belongs to Japan as Hawaii belongs to the U. S. A.). One of these conditions is that the missionary operate within the framework of the Government-controlled church. This calls for cooperation in the politico-religious Shinto Shrine worship. Failing to cooperate renders one suspect as an alien spy. Speaking against the Shrine is to deprive oneself of the right to preach. Taking any action against the Shrine, as some Korea missionaries have recently done, will put one beyond the power of helpfulness to the people one came to help, or it will bring down upon those people's heads unmentionable torture, or both. The first condition, then, if one wishes to continue one's work of preaching or teaching, is to cooperate with the government program. A few missionaries in Korea have decided to do that, arguing to themselves that the Shinto Shrine, whatever it might be to a Japanese, is merely a political issue to the Koreans. (Many Koreans, too, like to accept this position, for it keeps one out of prison with all that means to a Korean.)
>
> The other condition upon which one can remain is "sit it out until the storm passes," not cooperating with the government program, making as few Korean contacts as possible, but knowing the while that the very presence of such a missionary puts in jeopardy any Korean Christian who makes contact with him. So long as his Korean brethren do not suffer because of his presence, it is well enough to remain as a comforter and a witness. But if and when one's presence causes suffering to others which the missionary himself is not called upon to share, the average missionary finds himself less and less willing to have his brethren suffer in the name of his courage. At the present time, some American missionaries are incarcerated because of the Shrine issue, but it is most unlikely that they will be called upon to suffer as the Koreans who have been associated with them will suffer.
>
> With the evacuation of 219 people, mostly missionaries and their families on November 16, 1940, police pressure on the Korean Christians lightened up miraculously. There were no further arrests of our Methodist Korean leaders, and two good friends of mine were released within six weeks after the evacuation. What a number of our most intelligent and responsible leaders had predicted had come to pass. They said, some of them in my hearing, that their situation would be better if and when the missionaries left. And they said it with breaking hearts.
>
> I do not want to take much more of your valuable space, but there are just a few things which I have not yet seen in our church papers which our Methodist people ought to know. (Perhaps a few will say it does not matter, but thousands of the sons and daughters of Wesley will say that it matters a great deal.) I was present in Tokyo, January 7-9, when, with Bishop Baker in the chair and Dr. Diffendorfer close by, Bishop Abe of the Japan Methodist Church (which we anticipate will soon include the Korean Methodist Church) told his story of the new United Protestant Church which will soon come into being. I believe there could be no question in the minds of any of the seventy-odd Japan Methodist missionaries present that back of this movement for union was the pressure of the Japanese Government. It was equally clear that the church will continue to function only as it meets the requirements of the educational section of the Imperial Japanese Government. That section can and will, directly and indirectly, dictate much of the doctrine of the new church. What the educational section will not accept, the new church will not have. Bishop Abe told us frankly that the Apostles' Creed would not be acceptable to the Government. Do you ask why? I quote Bishop Abe as nearly as I can recall his words:
>
> "The Government cannot accept the Apostles' Creed for three reasons: First, it speaks of a virgin birth. That can only suggest illegitimacy. Second, its reference to the judgment by Christ of the quick and the dead. That would include the Emperor, and that cannot be. And lastly it speaks of the resurrection of the body. That sounds like superstition to the Government."
>
> So out goes the historic creed of Christianity from the statement of doctrine which goes to the Government for acceptance. And if your missionary wants to stay and cooperate under the conditions set down by the educational section of the Government in this and in all else, he is welcome.
>
> Pardon me if I have injected some interpretations. I set out to give the facts—some facts, at least. But the Big Fact is that Japan and Korea have a church controlled by a government which puts the Emperor before Christ and gets its inspiration, not from the Father of our Lord Jesus Christ, but from Ameterasu, the Sun Goddess.

This Week's Preacher

It was said of James Martineau (1805-1900), whose sermon "Parting Words" (pages 316 and 317) is especially appropriate to the Lenten season, that "he was indeed, no mere orator or speaker to multitudes. He addressed a comparatively small and select circle, a congregation of thoughtful and devout men, who cultivated reverence and loved religion all the more than their own beliefs were limited to the simplest and sublimest truths." "Parting Words" will yield great inspiration and increase of faith to all our readers who approach it as "thoughtful and devout men."

Martineau, while a Unitarian, was a zealous theist and profoundly religious. For forty-five years he was professor of mental and moral philosophy and political economy in Manchester New College. He came of Huguenot ancestry and was a brother of the distinguished Harriet Martineau, whose life, like his, was characterized by great industry and deep sincerity.

"The True View" of Truth

Not "Either . . . Or" But "Both . . . And"

F. GERALD ENSLEY

The first thing to be said about truth is that it is rarely mple; it is usually complex. One of the deep urges of the uman mind is for unity. One of the common manifestaons of this desire for unity is simplicity.

The longer we live, however, the clearer it becomes that ie world is not simple. We are indebted to the scientist id philosopher for the hypotheses they offer as guides irough the maze of experience. But as we try to apply iem we discover how much more complex the truth is ian our formulæ would lead us to anticipate.

So it is with moral principles. Looked at singly, they ppear simple enough. "Thou shalt love thy neighbor as iyself." That is surely clear—until it is applied! Then iere arise all the questions of who the neighbor is, what ve involves, the complicating circumstances surroundig any moral decision, which make Christian conduct iything but easy.

We shall be helped not a little in steering our course in iese days if we give up the search for a simple formula iat will explain everything. Take, for instance, the war.)n every hand it is represented to be a rather clear-cut onflict between two sharply contrasted philosophies. Britain is fighting to preserve our democratic way of life gainst Nazi tyranny"—that is for many people the pitome of the present war. Yet it is only a half-truth. ritain is fighting to preserve her democratic way of life, be sure. And who cannot thrill at the courageous efense she is making? But she is fighting for more than emocracy. She is fighting for empire. She is fighting to reserve economic domination. One thing, I must confess, affles me. For fifty years the recognition of economic facors in war has been a commonplace of historical interpreation. Yet in these days we have repeatedly heard men ducated in historical method talking as though economics ad nothing to do with this war! It is purely and simply a iatter of ideology. That's too simple to be true!

Just as we must not reduce the war to a phrase, so we annot reduce a Christian's duty to a simple formula. 'here is no necessity for thinking that there must be *one* hristian response to the present conflict. If the Christian ospel be true, God treats us as individuals, which suggests iat His will for us may differ. It is the sheerest dogmasm to insist that God's will for others must coincide with hat I believe His will for me to be. To assume that ecause God requires of me that I be a pacifist, therefore very Christian must be a pacifist, is of a piece with assumg that because God wills that I be a preacher, everyone se who heeds God's will must preach, too.

It is said that at the close of one of Borden P. Bowne's ctures a puzzled student approached the professor and id, "Sir, I didn't quite understand. Did you say it was ius, or so?" To which he received this reply: "My young iend, the longer you live in this strange world, the iore things you will find in it of which you cannot uly say *either . . . or,* but must learn to say *both . . . id.*"

The second observation I would make is that when a ian tries to live by a half-truth, the other half of the truth trips him up before he is through. Truth resents all attempts at simplification and takes vengeance. He who would select one aspect of truth as his favorite has to settle with the wrath of the rejected before he has finished.

One of the marked spiritual phenomena of the period following the first World War was the disillusionment of the idealists. We fought a war to make the world safe for democracy, and we got the Treaty of Versailles. The reason for our disenchantment is not difficult to see. We had been living by the half-truth that it was a war to save democracy. At the peace conference the other half of the truth, which we couldn't or wouldn't see at the time, namely, that we were fighting to preserve Anglo-French hegemony, caught up with us. It is for this reason, I am convinced, we shall see another period of disillusionment after the present war if we go into it to "save" democracy. This conflict is, rightly, a war to destroy political dictatorship; but just as truly it is a war to preserve a capitalistic system of economic dictatorship.

Since the beginning of the present conflict we have witnessed wide-spread disillusionment among the pacifists. The reason for our disenchantment here, again, is the fact we have been trying to live by a half-truth, and the other half of the truth has overtaken us. The pacifism many of us subscribed to was only partially true. Its premise was the word of Paul, "Love never faileth." We believed that if we just keep on loving long and intensely enough we can transform the evildoer. The fact is, however, that love does fail. It often fails. There are some individuals who never will yield to the advances of love. But, someone objects, our love is not pure enough! If it were, it would disarm the wrongdoer. Well, the Master is our example. Surely His love was without alloy. Yet it failed, notably with Judas. Unless Christian love is yoked with physical restraint of evil, society cannot maintain itself. You cannot make the world good by love alone, or by force, either. Each is a half-truth which demands the other, with disillusionment as the penalty of failure to recognize it.

The final observation I would make is that the truth which really counts is that which eventuates in action. In religion it is not enough to preach the truth if we mean by it only a system of doctrine. Men must be made to see where truth comes out. Religion is under a cloud today, not because its theology has been shown to be invalid, but because by so many it is felt to be irrelevant.

John makes Jesus say, "I am the truth." By that he meant that in Him a principle had become life. It has been observed that you can take the thirteenth chapter of First Corinthians and substitute "Christ" for "love" in it. "Christ suffereth long, and is kind; Christ envieth not; Christ vaunteth not himself, is not puffed up, doth not behave himself unseemly, seeketh not his own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." In Christ, truth became alive and active. That fact contains our most luminous hope for the saving of the world.

THINGS WHICH CANNOT BE SHAKEN

Day-by-Day Devotions for the Lenten Season

by WILLIAM G. CHANTER

Forty-Third Day

READ LUKE 20:1-8.

These great men were assuming that their official position as leaders of the community made them fit judges of the right of Jesus to speak for God. But only those who have at least a spark of the prophet's fearless loyalty to the truth as he sees it can judge a prophet. These men were afraid of what the people thought, they had not dared to take a positive attitude to John the Baptist, they had been unmoved by the challenge of his truly prophetic message. They had as little right to question Jesus as some obvious Philistine has to set himself up as a critic of art. Jesus is not to be judged by men like that, and those who have any sensitivity to greatness of spirit will never seek to judge Him. Not criticism but surrender is the proper attitude to the Master of life.

O Lord and Master of us all:
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

(Whittier.)

PRAYER FOR THE DAY:

Give me that sensitivity of spirit by which I may discern true greatness and give myself to its service. Amen.

Forty-Fourth Day

READ MARK 14:12-26.

The Last Supper is a supremely moving and beautiful expression of the love of Jesus for His disciples, but it is also a symbol of His faith in them. Well He knew that they would soon forsake Him, but He was still sure that their abandonment would be only for the time, that they would never forget Him, and that they could and would respond to His command that they remember Him and all that He stood for. It is well to remember that Jesus' acceptance of the cross was an act of faith in men as well as an act of supreme faith in God. In our human nature He saw something worth dying for.

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, *Thou must,*
The youth replies, *I can.*

(Emerson.)

PRAYER FOR THE DAY:

May Thy faith in me, O Christ, stir me to hold fast when I am tempted to forget Thee. Amen.

Forty-Fifth Day

READ MARK 15:16-41.

It is a cruel and bitter story which is told with such passionless objectivity. But it is well for us on this Good Friday to remember that the forces which made the cross a dark necessity are still at work in ou world and in our lives. The selfish love of power, th cowardly betrayal of justice at the command of popu lar clamor, the sluggish indifference to the challeng of heroic love—all these things are still with us. Bu with us, too, is the invincible courage, the unconque able good will, the sublime faith of the Lord wh made that grim day forever glorious. Surely th vision of His greatness must stir our hearts if we wi only give it the chance, and win for us freedom fror the petty and the base. We cannot be little, we befor whose eyes Jesus Christ is openly set forth crucifie

In Christ I touch the hand of God,
From His pure height reached down,
By blessed ways before untrod,
To lift us to our crown;
Victory that only perfect is
Through loving sacrifice, like His.

(Lucy Larcom.)

PRAYER FOR THE DAY:

Let the vision of Thy cross, O Lord, deliver me from al tolerance of sin and all content with anything less than Th "Well done." Amen.

Forty-Sixth Day

READ MARK 15:42-47.

Every tyrant, small or great, who is concerned with the maintenance of a false peace sees the living Chris as a menace, an intolerable threat. It was good news to Pilate to know that the menace had been met—and so easily, after all, incredibly easily. "That's it," he thought, "when one really meets a crisis with ruthlessness, it is soon over." Only there was a tinge of regret in his mind. This man had had something about him. Something, indeed, O Pilate, something you could not kill.

"Dead men tell no tales!" they chuckled,
As the singing saviors died,
A few serene, the many shackled,
Scourged, tortured, crucified.

Is Shakespeare voiceless, Dante tongueless?
And, in this black, protesting year,
Is the dead Jesus wordless, songless?
Listen. . . . They are all that you can hear!

(Clement Wood.)

PRAYER FOR THE DAY:

O deathless Christ, give me Thy secret that I may know the power of an endless life. Amen.

Forty-Seventh Day

READ LUKE 24:13-35.

This is a wonderfully human story. These men telling each other of the wreckage of their hopes, so absorbed in the tragedy which had withered their lives that they could not understand how any one

could be ignorant of the reason for their grief. And then—in the breaking of bread, that simple gesture of fellowship, they knew that all their hopes had come true in a way which in its divine magnificence made their most radiant dreams look pale.

I come in the little things,
Saith the Lord:
My starry wings I do forsake,
Love's highway of humility to take;
Meekly I fit My stature to your need.
In beggar's part
About your gates I shall not cease to plead—
Till by such art
I shall achieve My immemorial plan;
Pass the low lintel of the human heart.

(Evelyn Underhill.)

AYER FOR THE DAY:

For the glad assurance that Thou art living in every heart that will open to Thy love; for the faith that whoso liveth and believeth in Thee shall never die; for Thy strong resurrection which testifies to the unconquerable power of love; for all these gifts of Thy grace, now on this Easter Day we thank Thee, O Christ. Amen.

NITED IN PRAYER IN A BROKEN WORLD

Mrs. Thomas Nicholson

Christian women are clasping hands across embattled ndary lines and uniting their hearts in a fellowship n of suffering and of yearning for a "world wherein elleth righteousness." They are convinced there are ilable spiritual resources which must be brought to r in the world situation. Without the change of spirit ich these resources can bring, there can be no righteous or enduring peace. But how mediate them to an agonized world?

God and Father of us all,
from our world its dark'ning pall;
give our madness, sin, and strife,
n our goals from death to life.
ate in us a zeal for right,
p us share our Candle's light;
el our hearts to seek Thy Way,
de us to peace, O God, we pray.

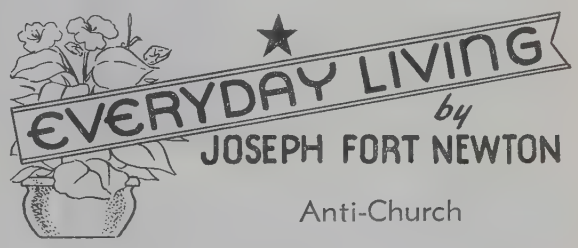
2 Peter 3:13.

The conviction is growing among women of many lands that they have a high privilege at this point. "Peace is han's job," said a prominent official. Perhaps so. Certain , women are seldom invited to sit at pact-forming tables draw up articles of agreement. But peace is of even ater concern to women than to men. What then can do?

n one mail recently, there came from Japan three statents: two from Japanese women and one from a misnary. The latter asked for "one hundred thousand ristians around the world" to join her in daily prayer world peace. The Japanese woman evangelist, Tomi uta, says, "There is tremendous power in prayer. We ristians must avail ourselves of this power to stop this htful war." The third is an editorial by Mrs. Ochimi bushiro in *Japan Through Women*. She quotes her ther, eighty-four years of age: "Do we not have God o hears prayer? Why should we not pray for the recov- of peace in the world?" This question led to Mrs. bushiro's definite effort to secure the names of ten thoud persons who would "remember the noontide and pray h faith for the recovery of world peace."

Concurrently with this appeal from the Far East, comes arion call from a former China missionary, Dr. Bush-, eighty-six-year-old saint, living on America's Pacific coast. "We must unite, we women of the whole world, in one mighty call to God, as suffering victims of war, and God will not fail to answer."

Methodist women around the globe are uniting in daily, definite, believing prayer. They base their faith on 2 Peter 3:13 and Matthew 18:19. This plan originated in the Standing Committee of the World Federation of Methodist Women. It was adopted by the Woman's Division of Christian service at their first annual meeting. The prayer printed herewith in italics is being distributed free, from the Publication Office, 420 Plum Street, Cincinnati, Ohio. A million copies have already been sent out to members in the United States, and to the thirty other countries affiliated in the World Federation of Methodist Women. If God will hear the petition of "two of you upon earth," will He not hear four million, if our hearts are right, and our prayers in accord with His holy will?



Anti-Church

"Because I think you are not high-hat, opinionated, and selfish as almost all ministers are," writes a reader, "I feel that you would be interested in the experience of a young man long ago.

"A melancholy youth, he had been taught that he was a child of God, but no one had ever been able to show him his Father. He was not even aware of a vacuum in his heart which God alone could fill.

"Not until one night, fifty-six years ago, he attended, out of curiosity, a Salvation Army meeting. There he heard the story of the cross, long familiar, so told as to impress him—and much more.

"Suddenly, as if by a flash of lightning, he saw Christ, and was changed into a new man. He entered a realm of being of which, until then, he had no conception—his spiritual environment was new.

"The terms of theology in which the story was told left him cold; he was made a new creature by an event. He saw, he felt the love of God, and it crowded every other idea entirely out of mind.

"But he could no more think of entering a church than he would of going into a pest-house. The church kills Christ, crucifies Him afresh. But you are different, if one may judge from your writings."

My reader is kind to me personally, but I cannot accept his tribute if it implies that my brother ministers are high-hat and selfish. I know no such ministers anywhere.

Here is one of the strangest letters that ever reached me. It must be that some lacerating personal experience lies back of it. The anti-church complex takes many forms in our time, but this one is new.

Does my reader think only of himself? Does he not wish to share an experience which means everything to him? Why shun, much less denounce, the fellowship of those who also have a precious truth?

If it had not been for the church,—directly or indirectly, —my reader would never have heard of the cross, to which he owes his new life. And his vision ought to make him tolerant, if not charitable. The church, with all its faults, is the most precious thing on this earth.

Swiss Easter in War Time

MARIE WIDMER

Easter, the glad Christian festival of the Resurrection, is a particularly glorious season in Switzerland. Since it coincides with the advent of spring, its profound spiritual significance is accentuated by Nature's loveliness. Green valleys resound with the silvery voices of mountain brooks and waterfalls, and with the joyous laughter of children gathering blossoms that vie with the hues of the rainbow. On carefully tended fields in the lowlands and on steep mountainsides, the good earth is being cultivated. The only sad feature in this particular scene is that the workers at present are women, old men, and youngsters; for half of Switzerland's army of more than 500,000 men still watches at the front.

Photo by Willy Schneider

A TEST OF STRENGTH

SPRINGTIME AT ST. MORITZ

Spring skiing, too, goes hand in hand with the Swiss Easter. In the highlands where towering Alpine peaks gleam snow-white against a deep-blue sky, and where the battle perennial between winter and spring is still being waged, skiers, many of whom may be soldiers on leave, make merry on retreating snowfields, later enjoy a sunbath on crocus-strewn pastures.

Ancient traditions are sacred to the Swiss people, and even in days of adversity they are reverently observed. Momentous Biblical events that took place between Palm Sunday and the early morning of Easter are portrayed in various Roman Catholic parts of Switzerland. With the triumph of the Resurrection on Easter Sunday morning, celebrations become general throughout the land.

For several weeks before Palm Sunday, boys in Central Switzerland, for instance, gather evergreen palms for the observance of that day. Tying apples a oranges, sometimes also ribbons, on to the they carry these branches to church on Pal Sunday. The parish priest blesses the palm whereupon palm-bearers and people walk procession around the church.

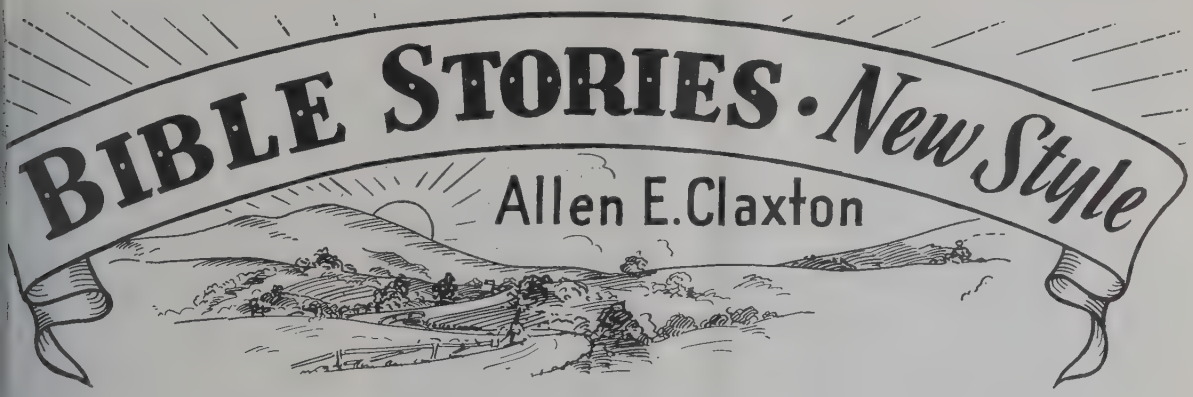
In a few localities, where historic religio institutions exist, the humble rite of the washi of the feet is performed on Maundy Thursda and is followed by a distribution of bread. Du ing that function a choir boy, attired in red an impersonating Judas Iscariot, the traitor, has throw thirty round pieces of lead among th congregation.

The dramatic events of the night before Goo Friday and the eventful episodes of Good Fr day itself have through many centuries, and u to the present day, been portrayed in differen parts of Roman Catholic Switzerland by means of larg processions. Among these the processions in the quai little towns of Mendrisio near Lugano have above a retained the elements of the mystery plays which mem bers of the clergy presented to their congregation in th Middle Ages.

Good Friday in Switzerland is the holiest day of th entire year with Catholics and Protestants alike. It is th one day on which everybody attends divine services, an it is also the day of Confirmation in the Protestan churches.

An important ritual in Swiss Roman Catholic region is the blessing of the fire (symbolizing the resurrection o Christ) on Holy Saturday. This ceremony is observed i especially vivid manner at Carona and in other parts o the Italian-speaking canton of Ticino. Since a big pile o ashes is needed, the bonfire, which is near the churc entrance, has to be of generous size. After the fire ha died down, the boys of the village collect the ashes an distribute them among the householders. The nativ believe that they will keep disaster away for the ensuin

(Continued on page 334)



Unbelief

Never trust a woman," said Uncle Walter Hanson to oung nephew. "They're all alike, unreliable, shrewd, petty. I don't believe anything a woman says."

ncle Walter's married life had not been happy, and xperiences did not lead him to idolize the fairer sex. rs. Williams never had a Negro servant before, but oon became very fond of Rufus. At first when she n to miss things around the house, she attributed it r own carelessness, but when she caught Rufus steal- she became angry and wormed a complete confession f him. She called the employment agency for another and said, "Don't send me a Negro. I must have body who is honest. I'll never trust another Negro."

I look with human eyes upon the world I see racial d, international violence, merciless warfare, indus- strife, and political graft. As I look at individuals gh these same human eyes, I see greed, commercial- sex, petty jealousies, general bad manners, and Mur- Inc. I say to myself, "I've seen enough." I close my declaring, "I do not believe in man. He is not worth g. Furthermore, I do not believe in the kind of God runs this kind of world."

ving joined the cynics and pessimists and having n my generalizations on the basis of very narrow ience, I am now exposed to some hitherto neglected of life. I hear about the millions of people who are urch every sunday; the hundreds of thousands who boys and girls in Sunday school classes; and the tudes of business men who put service before gain. Florence Nightingale, Frances Willard, Jane ms, and my own mother. I see Kagawa, Albert eitzer, Stanley Jones, and Martin Niemoeller. I see er T. Washington, James Weldon Johnson, Countee n, and Paul Laurence Dunbar. I see a hundred mil- people in my own country—peace-loving, God- g citizens; the backbone of the nation. I am com- l to say, "I do believe in womanhood. I believe in Negro. I believe in humanity, and I believe in the who believes in a world like this."

as I meet the individual who betrays me, the con- merges again, so I go into my chamber and pray:

ord, I believe; help thou mine unbe- ief. (Mark 9:24.) **For what if some did ot believe? Shall their unbelief make he faith of God without effect?** (Romans 3:3.)

Under Law

Donald Bellcamp stood before the United States Supreme Court Building in Washington, D. C., and read the words that are carved in large letters above those towering columns: "Equal justice under law."

Being meditative as well as observing, Donald felt ideas racing through his brain. In this building this court makes great decisions, final decisions, from which there is no appeal. Justice is the objective; equal justice for all under the law; the law of the land, which all must obey. Decisions handed down by this Supreme Court change the activities of many people and determine the human destiny of individuals and whole populations.

Caught up by his thoughts, Don was now looking beyond those columns. He was standing before a Roman courtyard in Jerusalem. Nearly two thousand years ago a Galilean peasant stood there and spoke of justice under law,—God's law,—saying, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The Galilean was not dealing in earthly activity alone, but in eternal destiny. His was no human constitution but the law of the universe, ordained, established, and revealed by God Himself.

Donald was wrestling now. "Under this law divine I live, and I myself am its highest tribunal. Every year I must hand down a multitude of decisions on the relationship of God's law to my life. I am the Supreme Court hearing the evidence on all sides and rendering the decisions that determine my soul's destiny."

Where is the seat of this Supreme Court? It is within me. Where is the God who made these laws? Why, He is everywhere. He is in me and I am in Him. He resides where His laws are loved. His throne is in my obedient soul. The tabernacle of God is with men.

The kingdom of God is within you. (Luke 17:21.)

Rev. Amos Thornburg, pastor of Mathewson Street Methodist Church, Providence, R. I., is speaking six Thursday evenings during Lent at union services of all the Methodist churches in Fall River, including three belonging to the Primitive Methodist denomination.

Bishop G. Bromley Oxnam offered the invocation at the dinner held under the auspices of the Massachusetts Committee, National Conference of Christians and Jews, at the Boston Chamber of Commerce on Thursday evening of last week. This fourth annual meeting of the Massachusetts Committee brought together an assemblage of seven hundred people representing many shades of religious opinion. The speakers included James A. Farley, former postmaster general of the United States; Governor Leverett Saltonstall of Massachusetts, and Miss Mildred H. McAfee, president of Wellesley College. Tolerance was the burden of their plea. "If we become intolerant ourselves," said Mr. Farley, "those against whom we struggle will have achieved the ultimate victory over us. They will have made us become as they are."

Rev. and Mrs. Eugene V. Allen, who make their home with their son, Rev. Edward F. Allen, in York Village, Maine, received word only last week that their youngest daughter, Mary Allen Modak, wife of Cyril J. Modak, died December 5 at Lucknow, India. The Modak family were members of Dr. E. Stanley Jones's Ashram, Lal Bagh. Mrs. Modak had been an invalid since she was in an automobile accident some five years ago. She is survived by her husband and a seven-year-old son, "Kamoo."

Dean Earl Marlatt of Boston University School of Theology delivered a series of broadcast Lenten addresses last week at historic St. Paul's Episcopal Church in Richmond, Va.

Rev. Murray T. Titus, one of the outstanding missionaries of The Methodist Church in India, has been elected principal of Lucknow Christian College, Methodism's largest and highest ranking educational institution in India. Dr. Titus succeeds in the principalship Dr. Ralph D. Wellons, who has resigned from that position and is returning to the United States because of illness in his family. Dr. Titus has been in India since 1910. He is the district missionary in Budaun, North India, and manager of the Boys' Middle School and Hostel in that city. He is not new to Lucknow Christian College, for he taught there during the first two years of his service in India. The college now has an enrolment of 1400 students.

Bishop Edgar Blake is reported by a recent visitor at the Blakes' home in Coral Gables, Fla., as back to normal after a long siege following the automobile accident in which both he and Mrs. Blake were seriously injured.

Rev. and Mrs. William E. Shaw and daughter Roberta, formerly of Pyengyang, Korea, are located for the present at 535 Orena Avenue, Lima, Ohio. With the other daughter and the son home from college over a recent week-end, there was a family reunion after a separation of thirty-one months. Mr. and Mrs. Shaw are both busy speaking before churches and other groups.

Rev. Clarence A. Morrill, pastor of Parker Street Methodist Church in Lawrence, has been chosen to open the Holy Week morning devotions that will be broadcast over Station WLAW, an affiliate of the Columbia Broadcasting System, at 8.45, Monday, April 7.

Mr. and Mrs. Kenneth Sherman Wallace of Everett have been receiving congratulations on the birth of a son, Kenneth Sherman Wallace, Jr. Mrs. Wallace (née Pearl Bisbee) is the daughter of Rev. and Mrs. Royal D. Bisbee, who have been missionaries in India for the last thirty years. They are now stationed in Poona, India.

Rev. Joseph M. M. Gray, who resigned the chancellorship of American University which he had held since 1934, has been appointed pastor of Bexley Methodist Church, Columbus, Ohio. He succeeds Rev. Donald H. Tippett, who in turn followed Rev. Roy L. Smith at First Methodist Church, Los Angeles, Cal. Dr. Gray went to the chancellorship of American University from the pastorate of Central Methodist Church, Detroit, Mich.

Announcement has been made of the engagement of Edmund Robert Strait, son of Rev. A. J. Strait, pastor of College Avenue Methodist Church, Somerville, and Mrs. Strait, to Miss Beatrice Amelia Walsh, daughter of Mrs. Nancy Walsh, also of Somerville. No dat been set for the wedding. Mr. Str student in Boston University Scho Theology, was recently appointed tor of the Centralville Meth Church in Lowell.

Miss Dorothy McConnell, New City, woman editor of *World look,* is delivering a series of lec at Gammon Theological Semi Atlanta, Ga., April 2-4, on "Wom Work in the Church."

Edward R. Broad, deputation s tary for New England of the Ame Mission to Lepers, Inc., has establi an office at 4 Park Street, Boston. his plan to give addresses throug New England, accompanied by mo pictures.

Rev. Alfred Woods is back for annual spring visit in Massachu and New York, including the ses of the New England Conference usual, he is making his headqua at 64 Lincoln Avenue, Saugus.

Richard T. Baker, assistant edit *World Outlook,* was elected a mem of the executive committee of National Religious Publicity Cou at its annual meeting recently in U Theological Seminary, New Y Other officers elected to serve for coming year are: Dr. John R. Scott Board of Home Missions of Congregational-Christian Church, p ident; Dr. William E. Lampe, secre of the General Synod, Evangelical Reformed Churches, vice-presid Miss Elizabeth Husted, American B Society, secretary-treasurer.

Christine Merrick Ayars, who tended the Seminar held in Mexico 1940 by the Committee on Cult Relations with Latin America, is giv illustrated lectures on Mexico's fasci ing people, archeology, economic folk arts, and music. Miss Ayars l at 118 Griggs Road, Brookline, v her mother, Mrs. H. M. (Mary W ren) Ayars.

A portrait of Bishop John W. R inson, now residing in Lucknow, In was unveiled recently in Fairfield H Lucknow Christian College, as a tol of the high esteem in which he is h

culty, undergraduates, and friends. kers at the ceremony, besides Bishop nson, were Dr. Fred M. Perrill, of *The Indian Witness,* and Dr. D. Wellons, principal of the col- Bishop Robinson is at present act- anager of the Methodist Publish- House in Lucknow.

Alaska Mission of The Method- urch will be organized July 11 to Seward, Alaska, Bishop Bruce R. r of the Portland Area presiding. p and Mrs. Baxter, Rev. E. D. tedt, executive secretary of the n of Home Missions, Board of ns and Church Extension, and l other representatives of mission- terests in Alaska will sail from , July 3, on the S. S. "Yukon." new pastor-superintendent of the Mission will be formally in- at the organization meeting. fore the Alaska Mission has missionary district of the Pacific west Conference. By action of the al Conference, the future status Alaska work will be that of an zed mission, whose administra- vill be related to the Portland

Plucked from the Burning

How Wesley's Chapel, City Road, London (at extreme right), escaped destruction, as if by a miracle, in the recent air-raid fire of London is indicated in this reproduction of a picture appearing under the same caption in *The Methodist Recorder,* London, of February 20, a copy of which arrived last week. On the left is the ruin of the Welsh Chapel. It will be seen that the fire, caused by incendiary bombs, brought desolation to the very wall of the Wesley's Chapel Manse.

Annie Pfeiffer Chapel at Florida rn College, Lakeland, was dedi- last month at largely attended nies in which four Methodist —Arthur J. Moore, William F. on, Charles W. Flint, and John ore—participated. The gift of enry Pfeiffer of New York City, w structure was designed by Lloyd Wright as the center of a f proposed buildings to be used ious academic purposes. So far nown, this is the first time the istic type of architecture has mployed for the expression of n art in worship.

London Mission "is facing the disaster Methodism (both Lon- d elsewhere) has known in its ndred years of vigorous life," writer in *Joyful News* of Febru- he latest copy at hand. "Over six l thousand pounds' worth of has been done to London Mis- ildings alone—and this total s increased with almost every the city. . . . One missioner ed, and in one of the centers, ive members lost their lives."

thousand ministers in town ntry churches will attend special schools, institutes, and camps ld at theological seminaries and ral colleges in the summer of 1941, it is announced by Benson Y. Landis, secretary of the Joint Committee on Town and Country of the Home Missions Council of North America and the Federal Council of the Churches of Christ in America. Forty-one schools, more than at any previous time, will provide "continuing education for the minister in town and country," according to Mr. Landis. Schools are conducted without tuition charge and the costs are only for board and room. Certain of the home mission boards offer scholarships to country ministers. A leaflet entitled "Continuing Education for the Minister in Town and Country, 1941," available through the office of the Home Missions Council, 297 Fourth Avenue, New York City, at three cents a copy, gives more detailed information regarding these summer schools.

"Religion, the High Way of Life" is the theme of the annual two-week period of Religious Emphasis now in progress at Boston University. It will also be the subject of the address to be delivered by President Daniel L. Marsh at the all-university Convocation on Wednesday, April 9, in the New Old South Church, which will climax the Religious Emphasis program.

For the third time in sixty-one years the Northfield Summer Conferences will come under new leadership when Rev. William E. Park, recently elected president of The Northfield Schools, assumes the chairmanship next summer. Founded in 1880 by D. L. Moody, these summer gatherings have been led previously by Mr. Moody, his son William Revell Moody, and by Rev. Elliott Speer. Since Mr. Speer's death in 1934, the management has been vested in a committee. Included in the eight annual gatherings scheduled for the Northfield summer program this year are the Northfield Missionary Conference, July 7-15, the Religious Education Conference, July 15-26, and the Northfield General Conference, August 2-18.

With Our Writers

Karl Barth, great European theologian, dismissed from the faculty of Bonn University in Germany because of his opposition to Hitler; now a professor at Basel University in his native Switzerland.

Mark R. Shaw, Melrose; associate secretary in Boston area, National Council for Prevention of War.

F. Gerald Ensley, Norwood; combines teaching duties in Boston University School of Theology, department of homiletics, with the pastorate of the Community Church in Norwood.

Mrs. Thomas Nicholson, Mount Vernon, Iowa; president of the World Federation of Methodist Women.

Marie Widmer, occasional contributor of articles descriptive of Switzerland and its people.

New York Letter—

LAYMEN'S DAY AT ST. MARK'S CHURCH

DEATH CLAIMS THREE PROMINENT MINISTERS—LONG PASTORATES—TEACHING NEIGHBORLINESS

NEW YORK CITY, MARCH 25.—Laymen's Day, observed March 16, was an outstanding occasion in St. Mark's Methodist Church, New York City, of which Rev. Samuel H. Sweeney is now pastor, and which Bishop Lorenzo H. King served prior to his election to the episcopacy. The program was sponsored by the Men's Club, of which Attorney Philip Watson is president. Attending the morning service in a body were the Colonel Young and Jesse Palmer posts of the American Legion. The speaker was Henry K. Craft, the executive secretary of the Harlem Branch of the Young Men's Christian Association, who took as his subject "The Development of the Individual." The guest speakers at the evening service were Dr. Peter M. Murray, a well-known surgeon, and Assemblyman William T. Andrews. The former discussed the importance of health and what the church could do to promote it, and the latter emphasized the part that the church should play in the civic life of the community. Large congregations were present at both services, and the special offering amounted to $600.

* *

Death claimed three prominent ministers of the metropolitan area last week. Rev. Francis B. Upham of the New York East Conference, who died on Wednesday, was the subject of a personal item in last week's HERALD.

On Thursday the death of Rev. Samuel W. Grafflin of White Plains occurred at the hospital in Greenwich, Conn. He was seventy-one years old. Dr. Grafflin entered the Baltimore Conference in 1900, and served as pastor of churches in Baltimore and Washington and later transferred to the New York Conference. He became especially interested in industrial relations and from 1913 to 1917 he served as welfare manager of the Ward Baking Company. For thirteen years following 1917, he was religious director and industrial secretary of the West Side Young Men's Christian Association in New York City.

Rev. Finis S. Idleman, pastor of Central Church, Disciples of Christ, New York City, for the last twenty-five years, died on Friday, after an illness of only a few days. He was sixty-five years old. The Sunday preceding his death was the first time in his pastorate of a quarter of a century that he was absent from his pulpit on account of illness. Central Church is the oldest congregation of the Disciples denomination.

* *

Rev. William J. Thompson, who tendered the complimentary dinner to Rev. Christopher Jeffares McCombe at the University of Pennsylvania Club, New York City, on St. Patrick's Day, was himself unable to be present on that happy occasion, having undergone a major operation at the Methodist Hospital. His many friends will be glad to know that at this writing he has recovered sufficiently to return to his home.

* *

Rev. Ralph W. Sockman, who was recently invited back for his twenty-fifth year as pastor of Christ Church, New York, has been associated with this church for thirty years, first as a layman, then as assistant pastor and pastor. During his pastorate the present beautiful edifice on Park Avenue was constructed. Two other long pastorates in the metropolitan area are those of Rev. Otho F. Bartholow, who is finishing his thirty-sixth year at the First Methodist Church of Mount Vernon, and Rev. Roby F. Day, who is serving his thirtieth year as pastor of St. Paul's Methodist Church of Inwood, Long Island.

* *

Last Friday evening the quarterly meeting of the Church School Superintendents' Union was held at the Congregation Rodeph Sholom in New York City. About a hundred guests sat down to the dinner, at which a demonstration Seder service was given with a full explanation of the Passover. An Easter drama was then presented by a group of boys and girls from the Central Presbyterian Church. In the evening Rev. Moses R. Lovell, pastor of Central Congregational Church, Brooklyn, and Rabbi Louis I. Newman of Rodeph Sholom Congregation spoke on "Neighbors in New York," with emphasis on how neighborliness may best be taught in the church and synagogue schools.

* *

On Saturday morning, April 5, a pilgrimage sponsored by the Fellowship of Reconciliation will start out from Plainsville, N. J., on its 106-mile trek to Washington. Displaying posters, distributing literature, and collecting signatures to petitions, the group will make its way from town to town. At night the caravan will cook and sleep in churches, carrying food and blankets in a hand-drawn cart. The climax will be reached in Washington, where, after an appropriate Good Friday service, the group will present the British and German ambassadors petitions bearing thousands of names. Some of the marchers will demonstrate the inadequacy of the European food rations by strictly limiting their diet to these rations during the entire pilgrimage.

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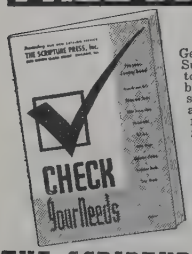

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a Letter—

AL MINISTER FEATURED IN "LIFE"

ONARY INSTITUTE—METHODISM AND LEGE STUDENTS—DISTINGUISHED VISITORS

ANOLA, IOWA, MARCH 21.—"One Foot aven" had its sequel in *Life Magazine*, ng the routine work of a Methodist in Iowa, Rev. Edwin A. Briggs, Boone. elt that the reporter, Miss Lisbeth de ni, and photographer, Alfred Reisen- gave a constructive and lifelike inter- on of the work of a Methodist preacher Iowa county-seat town. There were significant pictures made during the they spent with Dr. Briggs that were inted. One of these showed Dr. Briggs with the bishop and district super- ents of the Des Moines Area, discuss- lans for missionary education in the Some of the important responsibili- nnected with the life of many pastors is with the connectional part of the . Service to districts, Conferences, and takes a great deal of the time and of the ministers who are called to do vork. No higher compliment can come Christian minister than the one that le Morinni paid Dr. Briggs at the f the week's work. Miss de Morinni, ld be added, was reared in Paris and up without a religious background. e end of the week, she said to Dr. : "And now I feel for the first time life that there is something real to anity."

* *

annual missionary institute was held the Iowa districts during February and Dr. W. G. Cram, executive secretary Joint Division of Education and Cul- n, Board of Missions and Church ion, and Rev. Henry D. Appenzeller, d missionary from Korea, assisted the district superintendents with their programs. In addition to these outside speakers, ministers of the districts, laymen, laywomen, and young people participated in the discussions.

* *

The Upper Iowa Conference Council of Methodist Youth has formed a visitation to assist in developing the youth work of the Conference. The members of the council have been visiting churches with the view of stimulating interest in the church to train leaders for youth work in district and Conference. This work is under the guidance of Rev. Frank A. Lindhorst, Area Council of Christian Education.

* *

Rev. W. O. Eckler of Cedar Rapids resigned as dean of the Summer School of Ministerial Training of the Des Moines Area. President John Owen Gross of Simpson College is "acting dean" of the Summer School for the next session. It will be held on the campus of Simpson College, Indianola, June 23 to July 3. Professor Elmer A. Leslie of Boston University School of Theology, and Professor Paul N. Garber of Duke University School of Religion, are the special lecturers for the Summer School.

* *

An illuminating study of the relationship of The Methodist Church in Iowa to youth attending college was recently made by Bishop J. Ralph Magee. It shows that in the three state-supported schools, the State University of Iowa, Iowa State Teachers College, and Iowa State College, there are enrolled 14,889 students, of whom 4077 are Methodists, or a total of 27 per cent. The private and church-related colleges of Iowa enroll 8414 students and 2391 are Methodist, or 28 per cent. The four Methodist colleges of Iowa enroll 2072 students. Of this number, 1094 are Methodist, or 50 per cent. There are 54 Catholics in Methodist schools and 9 Methodists in Catholic schools. One Catholic college with 449 students enrolled has a total of 440 Catholics, and 9 non-Catholics. Drake University, founded by the Disciples of Christ Church, enrolls but six per cent of its student body from that church. The Iowa college picture shows one out of every four students enrolled in Iowa colleges is a Methodist.

* *

Bishop J. Ralph Magee of the Des Moines Area works constantly with a full schedule. However, in the midst of all his activities that call for various kinds of meetings with district, Conference, and Area groups, a great deal of time is given to churches in small villages in rural Iowa and South Dakota. His schedule this winter has included addresses at dedications, reopenings, and other celebrations connected with the church life of Iowa, many of which are in the smaller places of the state.

* *

Iowa's church life has been enriched this last fall and winter by visits from such church leaders as Professor James Moffatt of Union Theological Seminary, New York; Professor Georgia Harkness, Garrett Biblical Institute; Bishop Alexander P. Shaw, Baltimore, Md.; Bishop Charles L. Mead, Kansas City, Mo.; Dr. Roy L. Smith of *The Christian Advocate;* Dr. Rollin H. Walker, Delaware, Ohio; Mrs. Grace Sloan Overton, Adams, N. Y. JOHN OWEN GROSS.

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Springfield District Letter

CHARLES W. JEFFRAS, Superintendent

The Spiritual Retreat for the pastors of this district held at Chicopee Falls will be remembered as one of the milestones on the way back toward the recovery of the evangelistic passion. The Retreat was opened on February 18 in the evening with a supper conducted to promote the spiritual atmosphere. The evening was spent in devotional exercises, the planned reading of Luke's account of the suffering and death of our Lord, and closed with the communion service. At nine o'clock the next morning the ministers were again assembled and continued with devotional exercises, panel discussions, and short addresses dealing with the themes related to the heart of the gospel, the gospel message, the need of evangelism, and the preacher's fitness for the task. In the afternoon the superintendent spoke of the goals and objectives of the Area Program of Evangelism. The Retreat closed at four o'clock with the use of Wesley's Covenant Service.

The "Day of Compassion" offering was received in all the churches with the exception of some federated churches and one without a pastor. With money still being reported, the amount for the district will approximate $1200, an average of about twelve cents a member. While some of the churches did not seem to rise to this noble challenge, most of them did well, and some were surprisingly generous.

This offering serves as a reminder that Methodism is to have a real responsibility for Westover Field here at Chicopee. The soldier population is growing rapidly. For a time we were asked to supply Protestant services for the field, working with the Roman Catholic chaplain. Now a Protestant chaplain has been appointed and will begin his work there soon. Under the bishop's direction the problem of the challenge of the field to the churches adjacent and near by is being studied, and a plan has been submitted whereby the churches and the camp chaplain may cooperate in the most helpful services to the boys.

The literature for the observance of Laymen's Day on Sunday, February 23, came too late for use. Under the leadership of Mrs. R. P. Lambert, district lay leader, it is planned to observe Laymen's Day the first Sunday after Easter.

Through the weeks the district lived in anticipation of the coming of Dr. George L. Morelock. On Tuesday afternoon, March 18, he met the pastors and charge lay leaders at Wesley Church, Springfield. This was followed by a supper meeting and by the mass meeting in the evening. The people were thrilled both in the conference and in the mass meeting as they listened to this vital leader of the Lay Activities movement.

On February 20, as reported in the HERALD at the time, Rev. Percy M. Hickcox of Northampton reported for duty as a chaplain at Raritan Arsenal, Metuchen, N. J., and moved his family shortly thereafter. Rev. E. Hartwell Daley of Ludlow was appointed to Northampton and began his work the first Sunday in March. Northampton has gone through a critical period because of a crushing debt. As a result of cooperation on the part of the banks involved and the impression being made by the new pastor, the church has gone out and raised enough money to relieve financial embarrassment. The situation in spite of serious readjustments offers more hope and promise than has been seen in many a day.

Rev. William D. Nietmann of Grasmere, N. H., now finishing his course at Boston University School of Theology, was appointed to Ludlow, as previously announced, to begin his work there on March 23. Under the former pastor, Mr. Daley, Ludlow became a station, and it will continue as such.

Chester, Federated, is still without a pastor, and has been since January 1. At the present time it is hearing candidates who appear for the service each Sunday morning. It is expected that a call will soon be extended. The church has asked for a Methodist preacher. I am trying to supply the church, but find Methodist preachers are not accustomed to candidating and do not like it.

As this letter goes to the mail, Fairview Church is just closing a very successful campaign for funds looking toward the elimination of its embarrassing mortgage debt totaling around $12,000. Assisted by Dr. W. Waldo Weller of the finance department of the Section of Church Extension, Board of Missions and Church Extension, the pastor, Rev. H. H. Bair, has led his people through a three weeks' campaign and has been rewarded by a fine and enthusiastic response. It is earnestly hoped that with the funds subscribed, amounting to nearly $7000 to be paid within a year, and with a loan from the mission board, the church will be able to refinance in such a way as to be able to see bright daylight for the future. This pastor and people deserve great credit in meeting their problem with real vision and courage.

Wesley Church, Springfield, is nearing the day of the beginning of its new parish house and chapel. The old buildings have been razed, lumber is on the ground, and all is in readiness to proceed when the word is given that sixty per cent of the needed funds are on hand. It is expected this will be soon.

The West Agawam and West Springfield churches, under the leadership of the pastor, W. L. Sargeant, are greatly in their worship auditoriums by the of altars and the beautifying of the

Asbury Church, Springfield, is sti the spell of its 125th anniversary cel of last fall. At the session of the recen quarterly conference, reports indica the church is enjoying, under the le of Rev. Walter Healy, the best year respects it has had in a long time. close the year with all bills paid an ance in the treasury. This church fo years has faced an annual deficit ne ing a special effort.

Trinity Church, Springfield, is gre joying a special series of Lenten ser which three laymen participate each giving ten-minute talks on vital them ing to the church and religion. Fo the talks, testimonies are offered. Int mounting and the attendance is inc What a fine preparation for the con Holy Week and Easter! A spiritu seems to be moving in.

In these days of concern about inve and small income from savings bank of interest that churches on this within the last few weeks have investe the Conference board of trustees mo $10,000. Where could it be more sa profitably invested?

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Richard Hard

Answering this call from far-away China two unusually well-qualified and experienced young teachers and social workers: Richard and Mrs. Richard Aylsworth Hard, now completing postgraduate studies at Hartford, They expect to sail for China this year.

Hard was born in Hanover, N. H., twenty-five years ago. His schooling was at the Arlington High School; Middlebury College (A.B.); and Peabody Teachers College, Nashville, (M. A.). At Kennedy School of Missions he is now studying the Chinese language and Chinese culture, preparatory to sailing for China later in 1941. He was taught in a Methodist college in Kansas and has done community welfare work in the mountain communities near Eagle, Tenn., under the Friends Service Committee. He is prepared to teach economics, government, English, history, sociology and biology, and to coach track and country teams.

Martha Hard

Mrs. Hard—the former Miss Martha Snell—was born in Soochow, China, the daughter of Dr. and Mrs. John A. Snell, well-known missionaries of the Methodist church. Dr. Snell died in China in 1936. Mrs. Hard speaks the Soochow dialect of Chinese. After a secondary education at the Shanghai American School, she entered Vanderbilt University and was graduated with a bachelor of arts degree, majoring in sociology. Scarritt College (M. A.) and Tulane School of Social Work, in New Orleans, prepared her to teach and to work among the underprivileged. In addition to schooling, she has had a varied and helpful experience: in a settlement house in Tennessee, in a high school in China, as a visitor of the Department of Public Welfare in Nashville.

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Norwich District Letter

★

Leonard C. Harris, Superintendent

Fire originating from a defective chimney did considerable damage to the parish rooms and ladies' parlor of the Hazardville church, the evening of February 20. The loss was covered by insurance.

At a recent meeting of the quarterly conference at Greene, R. I., plans were discussed for renovation of the church edifice. An architect from the Interdenominational Bureau of Architecture will consult with a special committee regarding plans for increasing the worshipfulness and usableness of the present building. G. W. Manning is the pastor.

The Laymen's Conference held at Willimantic, Conn., March 12, under the direction of Dr. George L. Morelock of the Board of Lay Activities, was attended by 150 laymen and ministers. The meeting resulted in clarifying the functions of the charge lay leaders and deepening the interest upon the part of the laity.

A gospel team of laymen formed under the leadership of the district lay leader, Dr. C. W. Shilling, assisted by A. L. MacLean and N. D. Prince, conducted a well-attended meeting for a group of churches at South Church, Manchester, Conn., Sunday evening, March 2. Other laymen participated in the program. Another such service is planned to be held soon in another end of the district.

The Quarryville church, which is planning a renovation program that will cost about $6000, has succeeded through the enthusiastic efforts of a group of workers in raising one half of the amount required. It is hoped that means will be provided to start the work of improving this beautiful old structure before summer. J. L. Butler is the pastor here.

Rev. Florus L. Streeter, who died March 16, in his eighty-first year, at the home of his son Daniel in Glastonbury, Conn., will be greatly missed from the fellowship of this district. His interest in the activities of the Conference and in the spiritual growth of the churches was maintained until the very end.

The executive committee of the Willimantic Campmeeting Association met at the District Parsonage, March 22. Numerous items devoted to improvement of conditions at the campgrounds were acted upon favorably, and steps will be taken before summer to carry them through. The date of this year's campmeeting session was set for the week of July 20 to 27.

The parsonage at Windsorville is being renovated and will be occupied by the minister for the first time in many years. Dayton Loomis, a student at Hartford, is supplying the pulpit here.

Bethel Church of Griswold, Conn., recently received a bequest of $200 from John Edwards of Voluntown in memory of his wife. The fund is to be devoted to the general expenses of the church.

Ardent Temperance Advocate

Rev. J. Edgar Montgomery, who died on February 28 last, was admitted into the New Hampshire Conference of the Methodist Church in 1901, after serving three years as a supply preacher in that Conference. His active ministry as a member of Conference covered a period of thirty-two years and was divided among three Conferences—New Hampshire, East Maine, and New England Southern. He retired in 1933. During the last eight years of his life he was a resident of West Dennis, on Cape Cod.

His first charge in the New England Southern Conference was Nantucket, to which he was appointed in 1917. His later appoint-

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ments were Center Church, Provincetown; Brayton, Fall River; Central, Taunton; Niantic and Lyme, and West Dennis.

Mr. Montgomery was born on a farm in Ontario, Canada. While a young man he came to reside in New England. He was married to Miss Isadora May Long in 1886 at Manchester, N. H., and with her help and inspiration prepared for the ministry. He became an ardent temperance advocate and was fearless in his attacks on the liquor evil.

After being a widower for many years, he married Mrs. Winifred S. Baker of West Dennis in 1933. They made their home on Main Street, West Dennis.

The funeral service was conducted by the district superintendent, Rev. T. Arthur Mosley, in the West Dennis church, with the pastor, Rev. Edwin C. Holley, assisting and delivering the eulogy. Interment was in the West Dennis cemetery, Rev. Mr. Holley and Rev. Tharold C. Northup of Chatham sharing in the committal service.

Victory Celebration

The forty-thousand-dollar reduction of a fifty-two-thousand-dollar mortgage on the Cliftondale Methodist Church and Community House was celebrated Wednesday evening, March 19, with a "Victory Banquet" attended by more than 175 members and friends of the church.

Mrs. Harry T. Turner was general chairman and the pastor, Rev. Ambler Garnett, was adviser. Henry A. B. Peckham acted as toastmaster. The Dane Singers' quartet rendered several numbers. Bishop G. Bromley Oxnam was guest speaker. Short talks in the form of reports were given by officers of the church and community house. A description of the origin and growth of the church was read by Ernest Hodgdon. To the oldest member of the church, Aaron Herman, eighty-eight years of age, fell the privilege of burning the mortgage.

Bishop Oxnam in his address pointed out that an indebtedness of $52,120 had, as a result of the generous cooperation of the Boston Five Cents Savings Bank and the Board of Missions and Church Extension, been reduced to $12,500 and plans had been made for the liquidation of the remainder. This achievement was due to the fact that Methodism is a world church and the resources of a world church can be related to the individual project. He spoke of the place of the church in this changing day as the institution whose emphasis on the worth of the individual has become the most effective resistant to the whole totalitarian concept.

Besides the bishop, guests present included Mrs. Laurence W. C. Emig, wife of the superintendent of Lynn District; Rev. Glenn D. Glazier, pastor of the East Saugus Community Church, and Mrs. Glazier; Rev. Charles B. McDuffee, pastor of the Cliftondale Congregational Church, and Mrs. Arthur A. Pitman and daughter Barbara.

The Methodist Society in Cliftondale was organized in March, 1856. The present church building was erected in 1915, during the pastorate of Rev. Azariah F. Reimer.

In 1927 the New England Conference appointed Rev. Arthur A. Pitman to Cliftondale. Mr. Pitman immediately saw the need of a building where the young people of the community could gather for recreation, and on May 6, 1929, the official board voted "to endorse a forward-looking program for a parish house." Thus was born the idea of the Saugus Community House, conceived in the mind of Mr. Pitman and brought to actuality under his leadership.

Occasionally in the depression years that followed, the financial burden seemed almost intolerably heavy, but the church carried on, until on March 19, 1941, the load was at last lifted. For the successful completion of the recent campaign, much credit is due Ervin M. Blunt, treasurer of the community house.

BOOK REVIEWS

★

For Private Worship

OUR DWELLING PLACE. A Book of Private Worship. Photographs by Gilbert Larsen. Devotional Patterns by Clarence Seidenspinner. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

This volume is unique among books of devotion. Using the current craze for pictures, the authors have conceived a work that is at once lovely to look at and emotionally stirring to read. The meaningful photographs are by Larsen, and the devotional patterns which accompany them are written by Seidenspinner, a young Methodist minister who has the unusual distinction of having two books in the market at the same time, the other being a volume on worship.

Certainly there is no reason why the photographer's art, so much in prominence in other fields, may not be used for the deepening of the spiritual life. Placed on the living-room table, this work would be difficult to resist by either young or old.

The Way of the Cross

WHY THE CROSS? By G. Ray Jordan. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

"Why the Cross"—for Jesus, for God, for you and me? These are the challenging and practical questions answered in this little book. Simple and straightforward, expressed with energy and conviction, these Lenten sermons go to the heart of the reasons for Calvary nineteen hundred years ago—and now. Added to the chapters indicated above are related ones dealing with the principals in the drama of Jesus' last week: Judas, Simon Peter, Annas and Caiaphas, Herod, and Pilate. In each instance there is deep insight into the character of these individuals and the part they played in making the cross inevitable.

FACES ABOUT THE CROSS. By Clovis G. Chappell. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Dr. Chappell, whose sermons have had large reading through the publication of numerous books, has in this work added another dealing with the personalities of Crucifixion days. Beginning with the "stedfast face" of the Master, he passes in review numerous others who come and go on the stage of the Holy Week drama. Dr. Chappell's preaching is sincere and direct, with short sentences and monosyllabic words predominating. Throughout the volume there is a note of confidence and assurance that goes with true Christian faith.

HIS CROSS AND OURS. By Joseph Fort ton. Harper & Brothers: New York. $1.50.

Dr. Newton's latest book is the L handbook for members of the Epis communion, "The Presiding Bishop's for Lent." It should be read far beyon bounds of one denomination, for in i values that belong to the church univ Those who have heard Dr. Newton preacher or who have read his previous will find in this study of the Master an cross the same depth of spiritual in imagination, and mastery of language which he is known as one of Ame greatest preachers.

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e Futility of Prayer

(Continued from page 315)

ous education, or an associate pastor to an overburdened minister! Yet in many nes the amount spent for tobacco (to just this one, out of many such lux-) more than equals the entire church et. A saving of even one half on this item would enable the church to ase its budget fifty per cent. If we are even willing to reduce our smokes by half in order to help strengthen the h for its crucial task in these critical what good does it do to say prayers for "kingdom"?

e day as I was serving communion, a reached out to take the bread from the Somehow, I did not see just this one that would have been more beautiful ut the artificially colored nails. I saw all nce the women of America spending 000,000 for cosmetics and beauty par-as much as we have for all church pur-! And, just for lipstick and nail polish, $40,000,000, or twice as much as for n missions! If we in this "Christian" care more about having our lips red artificial coloring than we do about the world-wide program of the gospel of Christ, then let us say so frankly. But d's name let us realize that we are not praying when our red lips mumble the of the Lord's Prayer!

we do not really pray the Lord's r until the hunger for the coming of kingdom has become our dominant , our all-compelling interest, our all-ming passion; not until we are pre- to rearrange our whole life program, d be, in order to make the greatest use talents and opportunities and materials has given to us toward the building of kingdom.

ore things are wrought by prayer than world dreams of." True! But we have to look about us upon the suffering, er, disease, hatred, crime, destruction, death to realize how little actual ption is being wrought by our "vain tions." Between saying the Lord's r and praying for the kingdom there the difference in the world. The two far apart as the east is from the west. hristian" church, of forty millions, that y *says* the Lord's Prayer will continue an almost negligible factor in the pres-ragic hour. A *Christian* church that *prayed* the Lord's Prayer, intelligently, tly, and sacrificially, could transform orld this very year!

y will be done!" There is enough spiri-ynamite in those four words to redeem lundering, suffering world if those of ho call ourselves "Christian" fully d their implications and passionately them next Sunday morning.

hy call ye me, Lord, Lord, and do not ings which I say?"

etter to French Protestants

(Continued from page 314)

eld to the demons. How in the world his spirit be created, maintained, and raged except by practising it?

e than ever, and perhaps nowhere so as in the France of today will the crucified Christ, if we are thinking of humility before God, be preached as the risen Christ—as the King, whose kingdom has no boundaries, and whose servants can have no fear because He has overcome the world.

If I could understand them in this way, and could correct them a little, I would agree with these emphases. They would not mean that the church of France has concluded an armistice. It is just this that the church cannot and must not do, neither in the terms we have been considering nor in any others. In the church in France the spiritual war must still go on. She cannot on any terms conclude a peace, or even an armistice, with Hitler. And in the church in France, it must be, and remain, perfectly clear that even the military armistice which the Vichy Government made with Hitler can have only a provisional character.

Here I want to break off, though I know that it is just here that the practical questions begin. I lack the competence to take part in the discussion of these questions. Above all, the question of "Vichy"! You may imagine that I have my own opinion about it, and also an idea what my attitude would be were I a Frenchman. But I am not a Frenchman, and I consider it better in this matter, which is your special concern, to say only what I must say explicitly—that precisely in this matter your attitude is of decisive importance in the answering of my question and the fulfilment of my request.

I recommend you, dear friends and brethren, to our God in all the difficult, temptation-strewn, dangerous ways which lie before you. May His peace which passes all understanding, keep your hearts and minds, and the hearts and minds of us all, in Christ Jesus.

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BOOKS JUST RECEIVED

★

A Jarring Question. "Will a Man Rob God?" By Clovis G. Chappell. General Board of Lay Activities, The Methodist Church, George L. Morelock, Executive Secretary, 740 Rush Street, Chicago, Ill. Price, 5 cents a copy; 50 cents a dozen; $3 a hundred.

They Preached Liberty. By Franklin P. Cole. Fleming H. Revell Company: New York. Price, $1.50.

The Strong Name. By James S. Stewart, B. D. Charles Scribner's Sons: New York. Price, $2.

Candles in the Wind. By Allan Knight Chalmers. Charles Scribner's Sons: New York. Price, $2.

Women of the Bible. By H. V. Morton. Dodd, Mead & Company: New York. Price, $2.

The Church of Our Fathers. By Roland H. Bainton. Charles Scribner's Sons: New York. Price, $2.50.

Founders of Christian Movements. Creative Personalities, Volume III. Edited by Philip Henry Lotz, Ph. D. Association Press, 347 Madison Avenue, New York. Price, $1.25.

Marriage and the Family in a Changing World. By Grace Sloan Overton. Council for Social Action, 289 Fourth Avenue, New York. Price, 15 cents.

Swiss Easter in War Time

(Continued from page 324)

year.

"Easter eggs" are also a familiar accompaniment of the Swiss Easter. Children delight in testing the strength of their prettily colored eggs with their friends. The owner of the egg that is not damaged when it is struck at its pointed end against another, usually wins the weaker egg. Easter Monday brings the so-called "Eierauflesen" —contests in the gathering up of eggs, which always attract crowds of the younger element.

The custom of distributing "Easter bread" is a distinctive feature of the tiny village of Savièse above Sion, in the Valais. In this primitive mountain realm, where the peasants eat dark bread all the year round, even in peace time, an ancient tradition provides that every man, woman, and child receive a generous slice of white bread on Easter Sunday. The simple gift is highly appreciated and enjoyed by the recipients.

Bits of Fun

Bob had been studying the plays of Shakespeare at home and reading them aloud to the family. One morning mother picked three-year-old Myron up to spank him for some misdemeanor and Myron startled her by saying:

"Have mercy upon my gray head, mother." —*Boston Globe.*

Sambo—He said yo' was what?

Rastus—Laconic.

Sambo—What do dat mean?

Rastus—Ah don't know, but Ah gave him one on de nose jest to be on de safe side.—*Santa Fe Magazine.*

At an Indiana hotel this sign is on all the stationery and in every room: "This hotel is fully equipped with automatic sprinklers. Statistics show that loss of life has never occurred in a sprinkled building. In case of fire you may get wet, but not burned."

A witty guest composed a verse to fit the occasion:

"Now I lay me down to sleep,
Statistics guard my slumber deep;
If I should die, I'm not concerned,
I may get wet but I won't get burned!"
—*Jackson Herald.*

The old gentleman was a trifle bewildered at the elaborate wedding. "Are you the groom?" he asked a melancholy-looking young man. "No sir," the young man replied. "I was eliminated in the preliminary tryouts."—*Valdosta Times.*

Denny McCarthy, who lives out near the ball park, is a believer in large families. He took his out for a walk to Mill Mountain one day. Some distance from home he was stopped by a policeman, who asked:

"Whatcha been doin'?"

"Nothing," said McCarthy.

"Well, thin, what's the crowd followin' ye fer?"—*Norfolk and Western Guide* (Roanoke, Va.)

"Mary!" cried the cooking teacher, "how on earth did you ever happen to make such a mess?"

"Honest, teacher," said Mary, tearfully, "I was just following the recipe. It said to bring it to a boil and then beat it for ten minutes, an'—an' when I got back it was all burned up!"—*Edmonton Journal.*

THE "REST" OF YOUR LIF

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Church Register

HERALD CALENDAR

Council of Bishops, Nashville, Tenn., May 9
Rural Life Sunday, May 18
Boston University Commencement, June 7-9
Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill., June 16-July 18
Summer School of Ministerial Training for New England and New England Southern Conferences, Wilbraham. September 1-5
Board of Missions and Church Extension, Annual Meeting, St. Louis, Mo., December 1-6
Second National Methodist Student Conference, Urbana, Ill., December 29-January 2

NOTICE—A considerable number of bound volumes of ZIONS HERALD and *The Christian Advocate*—duplicates of volumes on file; several editions of the Discipline, and two General Conference Journals (1912 and 1916) are available at a nominal price. For further information, address the Editorial Office of ZIONS HERALD, 581 Boylston Street, Boston.

W. S. C. S.—The annual meeting of the Maine Conference Woman's Society of Christian Service will be held at Caribou, April 24. The morning session at ten o'clock in the Baptist Church will include business, reports, and a presentation of Camp Wo-Ho-Fo-Mi-So. The afternoon session at two o'clock in Gray Memorial Church will feature addresses by Mrs. Helen B. Bourne, national secretary of missionary education, and Mrs. Howard W. Selby, Northeastern Jurisdictional secretary of Christian social relations and local church activities.

MARIE H. PEDLOW, Conf. Cor. Sec.

NOTICE—The Committee on Accepted Supply Pastors of the New England Conference will meet in the parlors of the School of Theology, 72 Mount Vernon Street, Boston, April 22, at 2 P.M. All accepted supply pastors now serving churches, and all local preachers who desire listing as accepted supply pastors, must appear before the com tee. Previous to the meeting and b April 16, all persons either serving as tors or desiring listing as accepted su pastors will send to the secretary app tions for listing. Application forms ma obtained from the district superintend or from the office of Professor Adolphus field, or directly from the secretary. Stu in the School of Theology will please notice of announcement on school bul board. A meeting of the committee will be held at the Conference session.

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SUMMER COURSE FOR BOYS A YOUNG MEN—The American Nau Academy, Washington, D. C., has annou that boys and young men between the of ten and twenty-one years will be allo to secure practical nautical experience board a training ship of the academy wi the period from June 1 to October 1, 1 There is no charge for instruction or living quarters on board ship. The only quired expense is for meals. Those intere should write at once to the American N cal Academy, Transportation Build Washington, D. C.

BOSTON-LYNN METHODIST PREA ERS' MEETING—Next session April instead of April 7.

Birth

CALLENDER—In Lynn, March 12, to and Mrs. Stephen J. Callender, a son.

Miscellaneous Advertisemen

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He emerged from his house on Cherry Street
precisely at noon, April 30,
and the procession started.
When it reached Federal Hall the troops that had led the way
divided, and he walked between them into the new Senate chamber.
From there he was escorted to a balcony in front,
approximately where his statue now stands on the steps of
the Sub-Treasury Building at Broad and Wall Streets.
There he took the oath,
as administered by the Chancellor of the State of New York,
while the assembled citizens watched and listened.
As he finished, the guns at the Battery roared their salute
and a long shout burst from the crowd—
"Long live George Washington, President of the United States!"

★ ★ ★ ★ ★

Five short blocks away, twenty-five ministers of an infant Church
met together in a little chapel and wrote
a letter of congratulations.
It was the first that he had received from a religious organization,
and his letter of reply was among the first he wrote
as President of the infant nation.

★ ★ ★ ★ ★

In this later April,
(the nation grown, the Church eight million strong)
we face the future mindful of our debt to the Father of Our Country;
And to the men of God who wished him well,
for they were the men who founded The Methodist Publishing House.

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Ewing Galloway

The Altarpiece Speaks

"Go and repair my House, which, as you see, is falling into ruin."

THIS was the Light and the Voice which came to St. Francis when "the crucifix spake" at Assisi. It is the same Light and the same Voice which speak in this near-miraculous photograph of the altarpiece in Robinson Chapel made by Sherman L. Burson, a student at Boston University School of Theology.

Surely the Church today, as in Franciscan days, is "falling into ruin." Never since the thirteenth century when it was saved by the sacrificial devotion of "The Little Poor Man" and his patrons, has it been so seriously threatened by the combined forces of secularism, sensuality, religious indifference, and irreligious intolerance. Niemoeller from virtual imprisonment in Germany, Einstein in exile in America, and Pope Pius from his seclusion, all cry with a single voice: *"Believers of the World, unite! Rebuild the defences of your sanctuaries if Religion is to survive the savage onslaughts of imperialism, paganism, and atheism!"*

For four years now Boston University School of Theology has been issuing that same appeal from its Century of Service watch-tower at 20 Beacon Street, Boston. How long must Religion wait for friends of Franciscan vision and generosity to *save it from impending ruin?*

Truth is Imperiled